A REVIEW OF THE STATE OF THE ENGLISH NATION.

Tuesday, February 5. 1706.

I Have done with the Mournful Story of the Detriment to Trade by Publick Mournings; only Premiſe one thing; that all I have ſaid of the Eaſineſs with which our Tradeſmen might Suppreſs it, does not at all leſſen my Earneſt Preſſing them, Humbly to lay the Caſe at Her Majeſty's Feet, and in the Name of the many Thouſands of her Subjects, that Languiſh under the Diſtemper, Entreat that the Practice, may receive all Neceſſary Diſcouragement, from her Royal Example; for be the thing never ſo eaſie in its Nature, to be Redreſs'd by our ſelves, yet while Pride Invades our Intereſt, and we are Blind to our own Benefit, General Agreements in ſuch Caſes will never be form'd, and her Majeſty's Command is the next Step that can be taken; and there I leave it.

V

MISCELLANEA.

I Am now call'd off from my Subject, upon a New and very Unaccountable occaſion, in which I muſt Crave leave to be particular. The Matter is really very ſigni-

ſignificant in its ſelf, but Circumſtantially conſider'd is not ſo.

I have often Complain'd of the Injury done me by Pyrate Printers, in Abridging, Corrupting, and Reprinting, in a leſs Volume, and ſmaller Character, every thing I Write; and, tyr'd with expectation of Redreſs, I had given over the Complaint; but I am now dealt with another way; *viz.* by Mobbing me, and Printing things in my Name, which I had no Concern in; Crying them about Street as mine, and in my Name; nay, and at laſt are come to that heigth of Injury, as to Print my Name to every Scandalous Trifle.

And yet I had took no Notice of this, had I not once happen'd to ſee two Gentlemen of Quality, Strangers to me, run away with the Miſtake, buy the Papers, and Read the Nauſeous Ribaldry of a Half Penny Pyrate, as mine; I thought I had no need to tell the World, what are, and are not my Writing; ſince ſome wou'd be thought to knowing, they pretend they could Swear to the Stile, eſpecially when 'tis to my Diſadvantage; but above all, I was in hopes I need not Defend my ſelf againſt theſe ſingle Sheets, and Half Sheets, daily Cry'd about the Streets, from whence I Entreat my Friends, to obſerve once for all, that whenever they meet with a Sheet, or Half Sheet, a Penny or Half-penny Paper, Sold, or Cry'd about Streets, they would conclude they are none of mine; I never Write Penny Papers, this excepted; nor ever ſhall, unleſs my Name is Publickly ſet to them; and I hope this will Clear me of the Scandal, tho' it cannot Fortifie me againſt the Damage.

But I am not only Abus'd in Matters of Copy, but in Subject alſo, by a Perſon wholly a Stranger, who takes the Liberty, Firſt, to Charge me Falſly; and Secondly, to Perſonate me, ſpeaking Ridiculouſly, the better to Confirm, what he pretends to advance, which I take to be one of the worſt ſorts of Forgery; the Caſe is in ſhort thus. In *Review*, N°. 121. *Decemb.* 13. having occaſion to mention the Quakers among the ſeveral ſorts of *Diſſenters*; I concluded thus. " That I hop'd they were all " Chriſtians, for I am not ſo Narrow in my " Charity, as not to think the Quakers to " be Chriſtians, *and many of them* better " Chriſtians too, than thoſe that pretend to " Condemn them. "

Upon this Note of mine, Publiſh'd without any Deſign; I am fallen upon by a Certain Man of Volumes, for it ſeems he has Wrote many; in a Penny Book, Entitled, *the Quakers Catechiſm*; to which as a ſhoeing Horn, to draw in the People to buy it, is added in the Title; *The ſhorteſt way with* Daniel De-Foe, a True Printers Cheat, an Amuſement, that when People were expecting Great Things, and ſome New Propoſal, what was to be done with this Man, *that ſo many want to be rid of*; when they come to look in the Book, it contain'd nothing but a long Rapſody of *Billingſgate*, and Raillery againſt the Quakers, which he muſt have a Great Talent of Self-Denial, that can bear the Reading; and at the End, a loud Challenge upon the *Poor Review*, for ſaying, he hoped the Quakers were Chriſtians, which he offers at a Conference to Prove; deſiring me to get a Deputation from the Quakers, to come and Meet him, and hear him proye this Negative.

Indeed this Author, whoſe Name it ſeems is Mr. *Bugg*, had been Anſwer'd with Silence, the General Return I give to ſuch Rudeneſſes, had I not thought it neceſſary a little, to clear up my Charity, and ſhow the Grounds I had for it, which I think every Man bound to do; and this not ſo much for the Satisfaction of Mr. *Bugg*, who, I am inform'd, may be much ſooner Confuted than Silenc'd; as for Vindicating that True Chriſtian Spirit of Charity, and largeneſs of Principle; which I think the Laws of God and Man oblige me to.

It muſt not be expected, that I ſhall undertake here to examine, or Vindicate the Principles of the Quakers; *who at the ſame time, I do not Profeſs them*, nor ſhall I enter into any of this Author's Elaborate Scandals, who, like *Satan*, brings a *Railing Accuſation*; let him go on with his Large Folio, which he ſays he is Printing; I dare ſay, no Body will give themſelves the Trouble to Reply to him, and not many to Read him, who will find it very Difficult,

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as I am told, to Print any thing he has not Printed before, and been Answer'd and Answer'd, till he is given over as a Lunatick.

But the Case here is short. I did not venture to say, I thought the Quakers Christians, without giving my Reasons for it, which Reasons he not only Quotes, but Approves as follows. I say, *I am not to Debate the Fundamentals of any Christians, that PROFESS to believe in Jesus*; now, Replies my Author, if to believe in Jesus is the Characteristick, and then *says he, I BELIEVE IT IS*; then those who do not believe in JESUS are no Christians; and so he goes on, and pretends to prove, that the Quakers do not believe in Jesus.

Now I desire any Reasonable Man, to examine with me the Foundation of my, and of every True Christians Charity, and to this end, 'tis needful to Distinguish here, what we mean by *a Christian*, and what by *believing*.

I am not so Ignorant, as not to know, that only a True Saving Faith in Christ, which Faith is the Gift of God, and wrought by his Spirit, can Entitle a Man to the Name of a True Christian; and if Christian be thus understood, I dare not Determine, where he shall or shall not be found.

But then, as this is hard to be Determin'd, Charity Dictates, that we should Judge no Man; and our Saviour Commands it, *that we be not Judged*, and he that *thinks he standeth, take heed lest he fall*; and under these Dictates of Scripture, I Exercise a general Charity, in Calling all those People Christians, who PROFESS to Believe in Jesus; so that in the Common Estimation, he is a Christian to me that Professes to Believe, whether he believes Savingly in him or no; and how many of all Churches do we call Christians, who have no more of the Faith in Christ, than barely *that they Profess it?*

Nor is there any farther possible Discovery, for us to make of a General Party, than by what they Profess; 'tis not whether they Live up to that Profession or no; for where is that Party that does? Nor has my Charity any thing to do with that, and therefore in the Paper I said, *I am not to Debate the Fundamentals of a Man, that Professes to believe in Jesus*; his Profession Denominates him a Christian, tho' his Faith only can effectually make him so; and who shall Debate that in a General Appellation?

Upon this Head, I have nothing to do with my Author and his *shortest way*, but to prove that the Quakers do *Profess to believe in Jesus*; and if I make out that, tho' in their Practice, and Doctrine, and Writings, they were never so exceptionable, I think I sufficiently justifie my Charity to them; and for the Proof of this, I satisfie my self to Refer to a little Tract, Entitl'd, *The Christianity of the Quakers, asserted, against the Unjust Charge of their being* NO CHRISTIANS; wherein is a plain Confession of Faith of the Quakers, in the Form of a Catechism, Printed the first Year after the Revolution, 1689. And given in to the Parliament.

Quest. *What's your Belief concerning the Blessed Trinity, as our Term is?*

Ans. Our Belief is, That in the Unity of the Godhead, there is Father, Son, and Holy Ghost; being those Three Divine Witnesses that bear Record in Heaven, the Father, the Word, and the Holy Spirit; and that these Three are One, according to Holy Scripture-Testimony.

Quest. *Do you Believe the Divinity and Humanity of Jesus Christ the Eternal Son of God, or that Jesus Christ is truly God and Man?*

Answ. Yes, we verily believe that Jesus Christ, is truly God and Man, according as Holy Scripture testifies of Him; God over all blessed for ever, the true God and Eternal Life, the One Mediator between God and Men, even the Man Christ Jesus.

Quest. *Do you Believe and expect Salvation, and Justification, by the Righteousness and Merits of Jesus Christ, or by your own Righteousness or Works?*

Answ. By Jesus Christ his Righteousness, Merits and Works, and not by our own; God is not indebted to us for our deservings, but we to Him for his free Grace in Christ Jesus, whereby we are saved through Faith in Him (not of our selves) and by his Grace inabled truly, and acceptably to serve and follow